The American Friend

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ON THE HORIZON OF THE CHRISTIAN CHURCH

AN APPEAL FOR INDUSTRIAL PEACE

For the first time in the history of Queensland, Australia, a manifesto signed by the leaders of all the principal religious denominations has been issued setting forth the churchmen's views on the urgency of the need for industrial peace. The motive as announced by the preamble of the manifesto is that "as heads of various religious bodies numbering more than ninety per cent of the people, and believing it our duty to contribute as far as lies in our power, not only to the spiritual but to the temporal welfare of the people committed to our charge—and indeed to the whole community—we have met in conference to consider what suggestions we might be able to make at the present time with a view to bringing about permanent industrial peace." Evidently conditions brought about by widespread unemployment prompted this action, but in the manifesto stress is put upon "industrial strife with its consequent evil effects on the prosperity of the country." To deal with this factor the churches appeal to employers and employes to exercise "enough goodwill and common sense to enable the way of industrial peace to be discovered before it is too late."

A SUGGESTIVE CATHOLIC SOCIAL CODE

The Department of Social Action of the National Catholic Welfare Conference is circulating a social code prepared by the International Union of Social Studies, an organization of European Catholics concerned about social questions. The organization is composed of leading Catholic economists, sociologists and officials of social organizations in Western Europe. The first part of the code deals with "Man and Society." While having all of the limitations of statements of formal principles, it is important as a representative document approved by Numerous Catholic Scholars. Here are some excerpts: "Just as individualism exaggerates the rights of man, other systems reverse the order and exaggerate the right of society. While individualism deifies the individual, socialism deifies the state and positivist sociology deifies society. Avoiding these fallacies, Catholic thought holds tight both to the exalted worthiness of man and to the necessity of society for man's full development.....The sociological schools of positivism exalt society into an entity that is above and prior to its members and when it is carried over into the law the members of society have no rights save those that the solidarity of society demands. This theory ends in denying personality to a man and in refusing him rights that spring from his own nature. It makes of society the end of which men are only the means..... Instead of this, man has an individual destiny and society is for him the necessary means to help him attain his end. His rights arise from his own nature. Yet, they are subject to certain limitations which are imposed upon him through the fact that he lives in society. For example, every man has the right to work, but this right must bow to regulations suited to particular occupations and particular localities."

Thank You!

The income of the Foreign Mission Board from living Friends was $89401.59. The Board's bank indebtedness was reduced from $15,695 to $10,803 during the year.

To all who have given regularly and generously the Foreign Mission Board wishes to say a hearty *Thank You.*

Let us all work to make the coming year better than the past year.

AMERICAN FRIENDS BOARD
FOREIGN MISSIONS
101 SOUTH EIGHTH STREET
RICHMOND, INDIANA

LAUNCHING CAMPAIGN FOR FAMINE RELIEF

Adversity so frequently has its compensations and its final goal of ill. The famine in China, casting its shadow over the lives of millions of people, is at least uniting millions more in a belief in and consecration to the fundamentals of brotherhood and charity underlying all religions. A vivid and dramatic demonstration of this was in the appeal demonstration held by the China Famine Relief Committee at historic City Hall in New York last week. Representatives of every faith united in this plea for help at which James J. Walker, a Catholic, officiated, and in which Dr. Sidney Gulick, General Secretary of the Federal Council of Churches of Christ in America, Rabbi Nathan Krass of the Temple Emanu-El, Wm. R. Johnson, formerly of the Methodist Episcopal Mission Board and now Secretary of the relief committee, and the Hon. S. S. Young, Chinese Consul General participated. The occasion was the launching of one thousand toy balloons bearing the Relief Committee slogan, by two hundred Chinese school children and university students. "New York is a large cosmopolitan city which has never known and never will know discrimination between race, color or creed," said Mayor Walker, after making appeal to his fellow-citizens in behalf of the stricken people. "I served for several years as a Representative in the Legislature of this district, which includes Chinatown, and know the Chinese as a peace-loving, industrious people who have given no trouble to their neighbors. In fact, the Chinese of this city have shown themselves as a fine example for other peoples to follow."

NO-TOBACCO LEAGUE ANNUAL CONVENTION

The No-Tobacco League of America will hold its Annual Convention at Winona Lake, Indiana, August 27 and 28. Churches and welfare organizations are invited to send delegates. A hearty welcome will be given to all who are interested in the solution of this vital problem. A special invitation has been extended to the tobacconists to send a representative to present their side of the case. This will be an interesting address. The fiscal year just closing has been the best in the history of the League. A large part of this is credited to the publicity given by the press. Religious and welfare periodicals have been particularly sympathetic. They have given generously of their space in reporting the work of the League from time to time. The union of the No-Tobacco Army with the League during the past year was an encouraging achievement. Other such unions are in prospect. Widespread distribution of literature has been another outstanding feature of the year's work. Any one desiring further information will obtain it by writing the General Secretary, Charles M. Fillmore, 820 Occidental Building, Indianapolis, Indiana.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Let There Be No Mistake

THERE is one issue that should be clearly set forth at the very beginning of the Presidential campaign. In reply to anxious friends of Prohibition who fear the entry of a "liberal" into the White House, it is said that the President would have no power to change the law—he is the Executive, pledged by his oath to enforce it. This sounds semi-plausible, enough so that some who are really friendly to the Eighteenth Amendment are beguiled by such soft words. How close scrutiny will they bear?

There are some forty thousand officials to be appointed by the President, whose duties have to do with law enforcement. Is it reasonable to suppose that a Chief Executive would be eager to appoint men committed to the rigid enforcement of a law with which he is not in sympathy and toward the enforcement of which he has not raised a hand in his own state, despite the oath of office which he had taken? And could it be expected that his appointees, knowing so well his own attitude, would rigorously enforce the Prohibition law? Everybody knows that Prohibition will finally stand or fall by the test of whether it can be enforced with a reasonable degree of effectiveness. Appreciating this to the full, its opponents are bending every energy toward nullification. They belie their own words in their eagerness to put an avowed opponent of Prohibition in the President's chair.

If more explicit evidence on this point is desired, it is available from the very lips of those who are seeking in every way to undermine the Eighteenth Amendment and the Volstead Act. At a meeting of the Association against the Prohibition Amendment, held October 19, 1927, in New York City, its President, Captain William H. Stayton, said it was a fallacy to believe thirty-six states must act to secure repeal; that the thing needed is merely one more "liberal" Justice on the Supreme Court of the United States. He may or may not be right in his appraisal of the attitude of the Court as at present constituted but he pointed unerringly at the power of the President to influence the personnel and bent of our highest tribunal whose decisions so largely shape our national policies. Appointments to the Supreme Bench are rather frequent and it is to be expected that the next President will be called upon to fill vacancies thereon. Can it be a matter of indifference to supporters of Prohibition, the personal attitude and record of the man who will command this significant power of appointment? It is certainly far from being a matter of indifference to those pledged to the overthrow of the Eighteenth Amendment.

Tragic Expression of a Universal Language

WERE one asked concerning foreign tongues most difficult to understand, one of the first to come to mind would be the Chinese language. But there is a language now being spoken in China that is universal wherever the gaunt spectre of famine stalks at large. It is the despairing, anguished cry of those who starve.

It is hard for us to envisage, much less really feel a situation in which hundreds of thousands of people are actually starving to death. Our minds register faintly the figures, but the conditions are so far removed, both geographically and experimentally, that our hearts scarcely respond with one extra throb of constructive sympathy. To us the toneless, moaning cry of hunger is in an unknown tongue and we haven't developed sufficient imagination to be able to put ourselves in the places of the starving.

For many weeks there has been coming to our desk, and almost daily, a mass of facts and figures sent out by the National Committee on China Famine Relief, setting forth the terrible situation. As we look through this material, spectral armies pass in review before us. We faintly glimpse untold multitudes, wandering aimlessly in despair, gnawing the bark of trees and chewing the weeds of the fields, to appease the awful pangs of hunger. Most of all, we behold the anguish of little children who cry in vain for bread. Pestilence follows in the wake of famine and the Four Horsemen ride to ghastly victory.

But what of it? Are we our brother's keeper? Theoretically, yes—if he is not too far away. If he is multiplied into a multitude we begin to lose interest and with a feeling of impotence chuck the China Famine Relief appeals into the wastebasket. Our people have so many appeals anyway, we say to ourselves, that we will not push this upon them. Yet we can't get away from the fact that from the humanitarian, to say nothing of the Christian implication, there is an inescapable obligation here. By practice we have all learned too easily to turn the deaf ear to human need and thereby stifle our better impulses. This is one way in which "Christianity has become a smothered religion." Perhaps this is the place to begin to unsmother it. We invite others to join us in sending checks to the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, marked for China Famine Relief. Dr. S. Parkes Cadman, Chairman of the latter, says that one hundred dollars will keep a Chinese village alive for a month; ten dollars will keep five families; five dollars will feed five children. How many shall we save with our surplus bounty?

A Power For Righteousness In The Land

THERE could hardly be cited a better manifestation of the growing cooperation and unity of spirit among Christian denominations of the country than the drawing together in close comradeship of the editors of our religious periodicals. Under the auspices of the Editorial Council of the Religious Press, they meet from time to time for fellowship, mutual counsel and encouragement. Such a meeting, held at Cincinnati, June 19 and 20, brought together twenty-five representatives of leading church publications of the Country for two days of interchange of experience as to methods and policies. Whatever the distinctive denominational tenets represented in such a group, the fundamental purposes of the religious press are the same. Not only that, but the problems confronted by church periodicals, both in the editorial and business offices, are surprisingly identical. All of which leads us to say again that folks are folks within whatever denominational fold they may be found. Dr. S. M. Cavert, General Secretary of the Federal Council of Churches and Editor of its Magazine, the Council Bulletin, gave the "keynote" address in which he presented the following platform as comprising the major objectives of the religious press:

1. To help people keep their faith in the spiritual meaning of life in a day when a host of influences are tending to batter it down.

2. To sustain confidence in the fundamental importance of the Church at a time when it is under a heavy fire of criticism.

3. To hold up every phase of human life and relationships to the mind and spirit of Christ, not allowing any area of social life to be exempt from his sway.

4. To keep church people from becoming complacent, helping them to be open-eyed and sympathetic toward progressive influences in the Church, such as the movement toward larger Christian unity, the new emphasis on fellowship in the missionary enterprise and the fresh grappling with the issue of peace and war.

This is a big order to be sure. As we mingle with our fellow editors we are impressed with the ability and consecration which they are devoting to the great task set before them. The degree of fulfillment to be attained will depend, not so much upon their capable editorial direction as upon the extent of cooperation and encouragement given its periodicals by the Church itself.

On Marrying A Minister

BY M. EMMA NEWBY

WHEN a woman marries a minister, should the ceremony be altered and should she bravely say "I will" to the following questions?:

(1) Wilt thou have this minister to be thy wedded partner?

(2) Wilt thou dress to please his parish?

(3) Wilt thou bring up thy children according to the dictates of the experienced saints of the church?

(4) Wilt thou attend all the meetings and be a spiritual light thereto?

(5) Wilt thou, as required, if not exciting the jealousy of some devoted rather than talented sister, sing in the choir, play the piano, or fill any other position demanded of thee?

(6) Wilt thou solemnly promise never to allow anything in the parsonage to wear out?

(7) Wilt thou promise to love, honor and keep thy church members and leaving all others, cleave only unto them, as long as ye both endure?

(8) Wilt thou promise to forsake all likes and dislikes, all opinions, all—everything—so long as ye fill this office?

But, the ceremony has not been changed, nor should it be—she comes with her dainty new clothes and her loving, fluttering heart, just like any other bride. She marries a man, not a minister.

True, his calling gives an added halo to the life they are entering, but her heart is not big enough for church members or church or anything else, except as they center in this one to whom she has given her heart. They have talked over the work solemnly and reverently together, and she is willing to help and in a few years they will take the world for righteousness, but ah! the dear little bride, she would marry him, were he doctor, lawyer, merchant, chief.

SHE MARRIES A "CALL"

She relinquishes with a sigh, the idea of having her own home, she cannot even select the place she lives in, she has married a "call," in fact her home is called a parsonage, rectory or manse, according to the denomination of the church in which her husband serves. However, with very few exceptions, a minister's wife enters that relationship with the pure purpose of standing shoulder to shoulder with the man she loves and rendering whatsoever service is required of her.

She has usually counted the cost, insofar as she is able. Time and experience are great eye openers and revealers of wisdom. Her joy? It is found in being the wife of the finest man on earth, in sharing his problems and perplexities, helping his pronunciation and correcting his pulpit mannerisms, watching his clothes, keeping two eyes on his mail and appointments and being the comrade of a man as lonely for the fellowship of men as she is for the friendship of women. By comrade, I do not mean a private secretary, an assistant pastor, a sermonizer or organizer, but the kind of a wife who walks a parallel path, who reads and is read to, who works and plays with her husband as opportunity offers.

A minister's wife, to be a comrade, need not take the platform any more than an automobile dealer's wife need demonstrate cars. A comrade means: "coming with" to a common goal.

Next, she must be a lady; this is the strictest requirement of her peculiar position. I mean, a lady, in the complete sense; one who cares for her personal appearance, one whose mind and heart are not neglected, but ever developing the helpful and beautiful, and finally one whose home is the expression as nearly as she can make it, with her usually limited means, of comfort and refinement, that will affect for the better, all who enter there. A home, in short, that is the place of peace, a perfect shelter from the harassing cares of parish and parishioners, a shade, as of "a rock in a weary land." Ruskin says: "Wherever a true wife comes, this home is always round her; the stars only, may be over her head, the glow-worm in the night-cold grass, may be the only fire at her foot; but home is wherever she is."

Then, there is that rare privilege which comes to most ministers' wives of being a mother, going through the experiences

for which she was formed, deepened and established by them as she can be by no other experience that life can offer her; one or more young lives brought up in the nurture and fear of the Lord, not of the influential members of the church, the sum total of their parents' best and as little of the worst as possible.

No woman, some one says, has the right to be a minister's wife, unless her heart is so filled with the love of God and her fellow-man, that she can rise above the irritating concerns and duties and be a true helpmate to her husband. She cannot ignore the fact that there is "hard sledding" many times, but if she has chosen her life work, she must spend no time in regrets. If she is ever sorry for a moment that she is a helpmate to one of God's chosen, the feeling will go out with earnest prayer. God will remove the little injured feeling and reveal in a beautiful way just the important part her service, or the lack of it, plays in the great program of saving men and women, boys and girls and she can do joyfully even that which she does not want to do.

CONGREGATIONS WOULD DRAW UPON ANGELIC HOST

A questionnaire has been sent out by some denominations to their congregations, asking what they desire in a pastor and in a large number of cases, it is apparent at once that their desires are for creatures who are only in *heaven;* such do not dwell upon earth, and if they did, how lonely they would be! I have never heart of such a questionnaire being sent out in regard to ministers' wives. However, it might be a good thing! If she knew at least some of the things desired, she might try harder, but, "you cannot please all the people, all the time." She has to be herself, she cannot even be like the last minister's wife, or anybody else; but there are some things she can cultivate, if she knows they are expected. First, is a kindly, cordial attitude to all in the church, old and young, rich and poor. Ready to make the first advances, if necessary to greet all, seeking out strangers, introducing herself to them and others to them. Attentive to, and considerate of the aged, thoughtful of and affectionate to little children, kindly interested in whatever interests others, inquiring after and visiting the sick and sorrowing. In short, the "elect lady," fitting into any occasion where necessary, but always seeking to discover ability in others and to give them place.

By being able to appreciate the talents and achievements of others, in their home life, in their school duties and elsewhere, a minister's wife may render invaluable service. She must not only be interested that her own children live right, but that the church and the world be a good place in which the children are to live.

Her clothes should express the lady that she is, but, as mentioned before, the limited means must be considered at once, and although her wedding dress may be dyed the third time, it may be clean and neat, with an effort toward the prevailing style. It should not be so fine as to discourage the poor nor so shabby as to humiliate the well-to-do. She is the minister's wife to all. She should not be the first to change her hat with the season, neither need she be the last. She should consider that her looks may be harmful or helpful to those whom she wishes to help in their Christian life.

Some charming, dainty young woman in the congregation may sadly need a friend. Is the minister's wife attractive enough to draw her, and, can this same minister's wife be forgetful enough of her own appearance and clothes to kneel beside an outcast, with an arm around her, and lead her to Christ? Somebody needs to do just these things, may it not be the minister's wife?

GIVING CONFIDENCE AND GUIDING COUNSEL

Then, there is in almost every congregation, the dear sister who must have private conferences with the minister, concerning her Christian life and family affairs. Ten chances to one, the minister's wife is much more capable of giving such help, than the minister, and there may be times when it is proper to take her into one's own room, and have a kind, plain talk with her, providing she will stay through, which she may not do. Jealousy has no place in the minister's wife; she absolutely must be able to trust her husband, or all happiness has fled. Most of the ministers are men, the majority of the congregation are women, some wise, some foolish, some strong, some weak, many of them have no high masculine standard in their own homes, and to them the minister seems ideal. These characters he must understand and more than likely he is afraid of some of them and in some cases has good reason to be, but a wide experience and a Christ-like life and the help and advice of a Godly wife, can make him a tower of strength to those needing his help. Here is the wife's great opportunity to be a "wall round about." Together they must be a living example of the love, wisdom, trust and joy of living, which they wish to see in every home in the community.

The minister's wife does not need always to call with her husband. There may be occasions when he can do much better without her, and there may be places, where she would better go without him, at least occasionally.

He must be a companion to the wise and a lesson to the foolish, a joy to the young and a comfort to the old, a consolation to the sick and a strength to the weak. He must be constantly with men, but walk and talk constantly with God. She must stand by, furnishing the team work, the inspiration, the understanding heart. She will have her cares and burdens, every woman does, but she will have honor and respect—she will move in the best society, which is the church. She has chosen a great career.

Then too, the minister's wife must be the model mother. Her children are like other children in many respects. She must enter into and sympathize with all her children's desires, and lead them tactfully to choose the best—not because they are the minister's children—but because best things are to be greatly desired.

She must be resourceful, even to the point of taking down her lace curtains to make a party dress for her daughter, if necessary (I knew a woman who did it) and be able to laugh about it at the time and afterward. If "variety is the spice of life," how fragrant hers will be!

WHERE STRENGTH AND UNDERSTANDING ARE NEEDED

No minister can go through a year's work without some bruises and blisters. In fact he has not accomplished much unless this be true. Now is the time for the wife to be strong and understanding, encouraging him neither to whine nor resign, but keep steadily on, and make of blisters, callous places. In nine cases out of ten, it takes the wisdom of his wife to lead him through these trying ordeals; she must keep him steady, keep him sweet and keep him stepping; the blisters must become callous places for herself as well as for him.

There are many things to give her concern, but it need not be the manner of dress, nor the fear of poverty. I dare say, quite a general experience is, that the minister's wife is humored and deferred to and her feelings consulted, more than most of the women in the congregation and in this she must show that rare good judgment and kindly appreciation of all, which entitle her to such recognition. All favoritism on her part or slights or unkind actions, are beneath her dignity. "Give and it shall be given unto you" are rare words indeed.

To become such a woman as we have been discussing, is not an impossible task. There are many who have in a high degree, attained this ideal. Some of us have known them, and felt their influence. May our Father grant that all of us grow to be such.

Let those who will, preach, teach, lecture, organize or what not, I am for the lady, the comrade, the motherly and home-making minister's wife. The church should not expect more of her, than any other member of the church under like conditions. She carries a responsibility of which they know nothing, a drain, not balanced by any ordinary church work. She has feelings and while usually surrounded by people, her life is necessarily a lonely one.

A caress, a spoken word of love and appreciation from her husband, however, probably mean more to her than anything else

upon earth. A laugh, for the pure joy of living, and on she goes, knowing that if people were angels, her husband would be out of a job.

A BRIDE MEETS A SITUATION

Once upon a time, a minister in a small place married a city girl. The people, distinctly disapproving, waited in ominous quiet. There were sweet lovely Christian girls in his own congregation—why should he not choose one of them? One of his elders had three girls, any one of whom, would be a queen in the parsonage. But—preachers are just stubborn enough to marry the girls with whom they fall in love.

This young lady was duly installed, happily ignorant of the gathering storm of which she was the center. Poor thing! She did not know much about the church, attended all the services perfunctorily, and her husband could not bear the thought of tearing the scales from the eyes of his bride. But one Sunday afternoon from an upstairs window, she saw coming up the street, two by two, a company of men. As they drew nearer, she recognized them as members of the congregation. They were coming to the parsonage.

Her husband opened the door and led them into the living room. She leaned far out listening. The delegation was seated and the slow nasal tone of Mr. Simonds, floated up to her. "Mr. Strong, we have come here, this afternoon to protest. You have lost your enthusiasm in your work. Your wife takes no interest. She does not even attend the Ladies Aid and treats us all like strangers, and—

Mrs. Strong waited to hear no more. She snatched up her coat and fur, and running down the back stairs, fled out of the kitchen door. Passing through a back street, she walked rapidly around the square and up to the front door of her home. Her husband's eyes opened wide when he answered the bell. "Hello, Bob, I have walked so fast I am out of breath. Company!" She went on taking off her wraps and entered the living room.

"Oh, Mr. Clay! How do you do? and this is Mr. Simonds, and this Mr. Drab," and so on around the circle. "How lovely of you all to come! Bob, there's some hot coffee and cake in the kitchen. Why didn't you bring your wives now? You know Bob thinks I am not very strong and won't let me do so many things. But I told him only yesterday that I just must have a little party for everybody. I am *so* interested in our work and want to know all our people."

Her husband was dizzy with surprise. It was not long before they were drinking coffee and eating cake and soon conversation was general, Mrs. Strong captivating all her guests by her vivacity and cordial hospitality. "Do you sing?" asked one of the delegation, indicating the piano. "Yes, would you like"—"Do," came in a chorus. She went to the piano and struck the chords of "Nearer, My God, to Thee." Then her sweet, full voice took up the melody. The hot tears blinded Bob. "E'en tho' it be a cross that raiseth me," she was singing. As she sang, the opposition melted.

"Come again and bring your wives," she said as the delegation rose to depart. Her husband's hand ached from the hearty hand clasps which said so much. The door closed after the visitors, and she looked up shyly into Bob's face. "Was I all right?" she asked.

Plainfield, Indiana.

Ideals and Sentiment

BY W. GLENN ROBERTS

IT is popular to describe our era as the age of this, that and the other thing. I wish to add one more to the list, and suggest that this is the age of definitions. Much time is spent in defining religion, as if a proper definition will cause men to lead better lives. Peace is to be ushered in by distinguishing between war and intervention; between open hostilities and pacifications; between aggressive and defensive wars. Murder is only murder when twelve men who are chosen because they profess to know nothing about it, declare it to be technical first or second degree murder.

It was a source of great joy to all that during the recent joint sessions of the two New York Yearly Meetings of the Society of Friends there was no effort to define us as to our differences. We were not interested in definitions, but in ideals. We were concerned in learning from each other what was vital in our religious experiences.

It has been said that idealism remains east of Suez; that all Western peoples bow only to realism, and insist upon measuring all ideals by practical tests. Yet we Americans seem to be a peculiar blend of realism and idealism. Professional optimists cry out, "Behold the American business man, who combines in one small brain idealism with practical business sense." Thank God, in some cases this is true, as shown by the marvelous achievements of our Mission Boards, and the Service Committee. But now, to my dismay after what I have said about definitions, I find it necessary to distinguish between terms. An ideal is an inspired vision of some great task, linked with an overwhelming desire to work toward it, regardless of the cost. If it does not meet with the approved thought of the generation, that does not matter; faith in the ideal will rise above all measuring sticks that human nature counsels should be brought into use. The idealist says, "It will work, not because it has been proven workable, but because the ideal is right."

Sentiment, on the other hand, yearns for the accomplishment of some noble end, without having the faith to achieve it. It is sentiment, rather than idealism, that has most often grasped the hearts of our countrymen. Sentiment is cautious, and demands that ideals be carefully tested by history and tradition before they be tried. It yearns with a very real longing for the Kingdom of Heaven, but wants it brought in in a perfectly safe way. Traces of this tendency can be seen in our proclaiming beautiful doctrines of peace even while we are calling for huge expenditures of money for increased armaments; in our desire to see criminals given their freedom, while demanding that society be protected; in showing a maudlin love and loyalty to our "favorite sons," while insisting that the best man be the party's standard bearer. Is it any wonder that minds are muddled, and desires remain unachieved after endless agitation toward a certain goal? The same over-cautious sentiment wants to see the Kingdom on earth as it is in Heaven, but wants it brought in without in the least disturbing the present order of things, and with the least possible personal discomfort.

Jesus was one day being asked by some of his followers to explain a certain miracle. He answered in substance: "You do not seek me because of this miracle, but because you remember the meal I gave you yesterday, and think I will continue to feed you. You pretend to desire me for your soul's sake, but in reality you only want me near you because you think I will provide material comforts for you."

They reminded him that Moses had fed their fathers. He answered, "The manna your fathers received, and the food I gave you yesterday, satisfied only your bodies, and your bodies shall perish. I offer you a new bread, which has power to satisfy your souls, and make an end to all kinds of hunger. When your hearts are hungry, ordinary bread does you little good. But when your souls are satisfied, your bodies will no longer vex you. Seek first the bread of life, and you will have no need to worry over material things; they will come to you easily enough."

They then asked him that they might be given this bread of life. "I am the bread of life," he replied. "Unless you eat of my flesh, and drink of my blood, you shall have no life in you. I am the Ideal Life, for I am come to demonstrate how a man might live in a material world, yet give his loyalty only to the Kingdom ideals, regardless of the cost. This is a hard thing to do, for men are overly cautious, and fear to place their faith in unproven ideals. Men will always love my ideals, and wish to see them fulfilled; yet they will hate those who bravely work toward them. For in their hatred they will give sop to their consciences by declaring that idealists are impractical, and revo-

lutionary. Yet I say, that only he who feeds upon my spirit of love and drinks of the cup of sacrifice of self, can ever really live. This is the true trans-substantiation."

Yet this same Jesus, who so steadfastly set his face against enervating tradition, against the plaudits of his contemporaries, against even visible success, has been metamorphosed by our modern spirit into an aggressive "go-getter," with a flair for publicity, and as one author has it, "the most popular after-dinner speaker in Jerusalem." We have wanted this kind of a Christ because we have developed this kind of a church; a church that looks toward high ideals, and often talks about them, but moves cautiously lest someone be disturbed who is taking his ease in Zion.

We are so constituted that we want to follow no ideals that are not guaranteed to work, like a good car. We forget that it was because a man had faith in an ideal that had never been proved workable, and worked for that ideal until his neighbors thought him crazy, that we can now purchase cars that are guaranteed to work. We send our children to school because we know that education works. We forget that it was because idealists who believed on faith that education would work, and endured ridicule and bitter opposition in proving it, that we have schools that have been tested and found satisfactory. There are plenty to be found who will say that church union is impossible, at least until some dim and vague future; yet the fact remains that three leading denominations in Canada now constitute the United Church of Canada. Nothing succeeds like success, but success is born in faith.

Our joint Yearly Meeting was a success, because men had faith in the propriety of the gesture. We did not meet to form an organic union, but rather to show our mutual love and esteem, and to learn from each other. In our more important enterprises, such as the American Friends Service Committee, we have for long been working together. Our fathers broke away from the established churches of the seventeenth century because they wanted to worship in the freedom of the individual spirit. If terminology and theological definitions had never been injected into our denominational life, our history might have been significantly different. It is a most hopeful sign that now we are forgetting these matters of carnal ecclesiasticism, and are interesting ourselves only in carrying out those high ideals that inspire those children of God who feed upon the Bread of Life, who is our Lord and Master, Jesus Christ.

Brooklyn, N. Y.

London Yearly Meeting Epistle

MAN'S life is full of striving and of suffering. And because we are bound together in a common life none may escape the struggle or the pain. Thinking together of these things we have recognized the claim on us of this fellowship of search and suffering, and have felt again our great need, the need of all men, for light and power and guidance.

This has brought us into a deep experience, for we know that these gifts belong to the life of God, that only in His presence our restless strivings cease. The way of life is found as we seek first the will of the living God. As we follow Jesus Christ in our own lives and in the life of our Society, we come to know in increasing measure what he knew in fulness as the mainspring of his being—"I and my Father are one."

Some know this penetration of spirit as a daily illumination. Others, who dare not claim so much for their individual vision, have yet often known the joy of communion where, Christ in our midst, we are made one in the fellowship of power and of overcoming love. This real presence lies at the heart of life. The Quaker community, in all its work and activity, is driven back for power and for guidance to this touch of the living God. In silence, without rite or symbol, we have known the Spirit of Christ so convincingly present in our quiet meetings that His grace dispels our faithlessness, our unwillingness, our fears, and sets our hearts aflame with the joy of adoration. We have thus felt the power of the Spirit renewing and recreating our love and friendship for all our fellows. This is our Eucharist and our Communion.

This sacrament of the Presence, binding us as one in the life of God, open to us at all times, we need to foster with much patience and prayer. For though Christ, the expression for us of the Father of Lights, is ever among us, our love is weak and there are times when the tide of our strength and our devotion is very far out, when the mystery of *God with us* seems far away, when our spirits make little response or none to the divine invitation.

In so far as this lack of vision is due to changing intellectual conception and to the currents of modern thought, the way through to a deeper faith will lie in a fearless and disciplined use of our minds. Intellectual sloth is sometimes the root of moral failure and spiritual weakness. Yet no intellectual wrestling will of itself bring reality of God to us. There are times when we must be willing to wait in quietness and humility until God becomes his own interpreter, until we find him within, whom so often we are tempted to seek without. In the hurry of modern life we must make room and time for God Himself to speak to us.

This lack of vision should cause us to be tender in spirit one to another, not seeking to press where the Lord of life Himself is patient. Knowledge we need and patience we need; we need no less to give ourselves to the sacrament of daily life finding the good, the true, the beautiful around us and in other folk. Could we but take this communion of the common life, how it would change our habitual ways of thought and action. We should no longer treat anyone as an inferior; we should find the meanest service which we receive from others or render to them transfigured by the light of that upper room where our Lord and Master washed the disciples' feet. If we really entered into this oneness of a common communion with all our fellow-men and with the whole creation, it would mean many a simple but radical change in the ordering of our lives. It would bring us to the place of self-denial which will become the place of insight. As we thus seek to find and serve Christ in His brethren, we shall be granted moments of vision according to our need.

In these days together, when we have been very sensible of the covering of prayer, we have known something of this joy of communion with our Lord and with one another. If we do not at once see full and clear solutions of our problems, personal and social, yet this is our confidence, that in living communion with God there comes to men enlightenment, and creative and overcoming power.

The call is urgent to the communion life, the life lived in the spirit of Jesus Christ "who for the joy that was set before him endured the cross, despising the shame."

Signed in and on behalf of London Yearly Meeting.

HAROLD J. MORLAND, *Clerk.*

May 30, 1928.

The Divine Urge

Both wing and fetter mark religious force
Expressed as life and spirit, or restraint,
When bondage to the letter breeds complaint
That character lacks freedom and recourse
To spiritual power which is the vital source
Of salient strength, by which the struggling saint
May mount as eagles, overcome when faint
For want of faith and keep a worthy course.
That inward urge which prompts to loftier flight,
Above the tedious din of petty strife,
Makes one alert for spiritual openings;
Those opportunities, when grasped, delight
Will give through larger, richer life—
If better men, we should do greater things.

Richmond, Indiana. JOHN R. WEBB.

Policies for the Coming Year

The Pocono Peace Conference

Support of the proposed treaties renouncing war was regarded by the recent Pocono Peace Conference as the most important immediate task of the Peace Movement in the United States. The Conference, held from the 16th to 20th of Sixth Month, at Pocono Manor Inn, in the Pocono Mountains of Pennsylvania, was called by the American Friends' Service Committee to encourage better cooperation among the many peace organizations in this country.

In addition to responsible leaders of more than a score of active American peace organizations, the Conference was attended by many interested individuals with many points of view. Usually from 175 to 200 people attended the meetings, and the Round Tables and Open Forums were times of spirited and vigorous debate. The discussions were conducted on a generally high level, both of intelligence and of courtesy.

Addresses were confined to the evening sessions, and were not followed by discussion then. The following morning, small groups under chairmen previously appointed, debated points raised by the addresses, and the most significant questions there raised were presented to an Open Forum of the entire Conference, where they were again thrashed out. Afternoons were devoted to recreation, conversation and extra and unprogrammed discussions and conferences.

At the first general session of the Conference, Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, presented an "Analysis of the Peace Movement in the United States Since the War." This was followed the next evening by a brilliant survey of "The International Situation and World Peace," on which James G. McDonald, of the Foreign Policy Association, gave a survey of the world, discussing tendencies at work in various areas of the globe.

The Conference turned to domestic questions at the third evening session, when Norman Thomas, of the League for Industrial Democracy and candidate for President on the Socialist ticket, discussed the problems confronting the peace worker in this country. The final session was devoted to attitudes and methods, Dorothy Detzer, of the Women's International League, suggesting desirable changes of attitude if our efforts are to be more effective and Frederick J. Libby, of the National Council for Prevention of War, making a critical examination of methods in use, and proposing helpful changes.

An unexpected feature, which proved very interesting, was an account by Raymond Robins, of Chicago, of the Republican National Convention. This was given at five o'clock one afternoon, and afforded Norman Thomas opportunity for much good-natured chaff in the course of his talk that evening.

In his analysis of the peace movement in the United States, Dr. Cavert was encouraged to find that peace workers are facing facts in a way that they did not do before the war, that there is a great wealth of organizations working at the problem along many different lines, and that in particular the churches are showing signs of an awakened conscience regarding war and their responsibility for its abolition. On the other hand, there is a discouraging lack of cooperation, and no adequate plan of a campaign has yet been worked out which effectively organizes our resources and directs them into the most advantageous fields of work. But perhaps our greatest handicap is the failure, according to Dr. Cavert, to appreciate how intimately the seeds of war are woven into our present social and economic system. This system is at present based largely on competition, which makes it very hard for us to get a really clear idea of cooperation. To solve the problem one needs a firm faith that moral purpose and love are at the centre of creation. With that faith a man can go forward confidently, knowing that he is in harmony with the processes of the universe.

James G. McDonald was feeling optimistic. In spite of Bolshevism and Fascism, of the clash of color and of imperialism, he thinks that there is no immediate likelihood of war. Both Bolshevist and Fascist leaders, he said, in spite of their speeches, are anxious to complete the very difficult experiment in government that they are carrying out. These experiments need peace. Therefore, although there are many questions, such as reparations and inter-allied debts, the Balkans, and Japan in Manchuria, he thinks the general tendency is, for the present at least, to seek peaceful solutions. Therefore the time is ripe to negotiate treaties renouncing war, in order to check the growth of armaments and strengthen the popular willingness to use peaceful methods to settle disputes between nations. But to succeed in winning permanent peace, we must begin to think of the peace movement in larger terms, both in work and money.

Norman Thomas, looking to the future, felt that if you had only treaties renouncing war, you wouldn't have much. Treaties renouncing war would be insufficient, and might tend to produce a dangerous cynicism if along with them the nations continued to build enormous navies, and if big nations, like the United States, didn't renounce little wars like the one in Nicaragua. He ended his address with a plea for a passion for peace, a passion which alone can make a minority effective and bring victory to a righteous cause.

Dorothy Detzer, in discussing the attitude of peace workers, pointed out that we cannot rely solely on reason, nor solely on figures and economic necessity, nor solely on emotion and human sympathy, to end war. All three are needed. Fear must be guarded against, not only fear of opposition, but the fear of each other which sometimes prevents us from seizing opportunities as when the peace movement was afraid to endorse the Russian disarmament proposals. Alertness to know and use resources of other organizations, generosity in sharing credit for achievements in which all have had a part, and forethought and imagination in planning ahead for opportunities like those offered by the Republican and Democratic National Conventions, are all needed.

The proportion between education and action was stressed by Frederick J. Libby. In the desire to get governments to adopt peaceful policies, there is danger that we do not do a sufficiently thorough job of education. An organized minority can frequently get what it wants, but it can't keep it. The big navy program has been checked, but there is danger that those who desire it may take advantage of the time when the peace forces think they have won the fight to prepare for a still stronger effort. The peace movement must never forget that education is its most important task.

From such a series of addresses abundant material for discussion could be found. Interest centered chiefly about what ought to be done next. Members of the Conference who are in touch with statesmen and politicians felt that there is strong probability that the proposed treaties renouncing war as an instrument of national policy will be accepted by other nations substantially as Secretary Kellogg proposed them, and approved by the Senate almost without opposition.

This gives the peace movement an unparalleled opportunity. The governments will have signed a contract not to use war in international bargaining. The threat of war will have been abandoned. No longer will it be lurking in the background of diplomacy. That will be the signal for the peace forces to make the promises of the governments come true by winning disarmament and fair treatment of small nations.

It was generally agreed, therefore, that our immediate task is to support the treaties renouncing war. There may be much propaganda against them this summer and fall, as their importance becomes more widely understood. So concentration of effort to secure public support for their ratification is the first thing to undertake.

Merely to ratify the treaties, however, was felt by most of the conference to be inadequate. We must prepare to make them effective in reducing armaments and using peaceful means of settling disputes. The discussions based on the evening lectures must have helped the members of the Conference greatly in shaping for themselves a clear picture of the immediate task and the program for the next few years.

A stimulating feature of the Conference was the presence of ten of the eleven teams

of Peace Caravaners. These young people from colleges in various parts of the country are spending the summer spreading information about and interest in peace, among small towns and rural communities.

Their enthusiasm and earnestness made an excellent background for the remark with which Frederick J. Libby closed the final evening session. He said that the lesson he learns from the Army is that of devotion. They *have* devoted their lives. They are ready to make the final sacrifice, if it comes to a pinch. To win peace, we must have the same devotion.

RICHARD R. WOOD.

FRIENDS COMMUNITY WORK AT OAKLAND

The pastorate in the Friends Community Church, at Oakland, California, which I am now closing, is one which needs a little wider publicity. I came here one year ago, at the resignation of our dear friend Levi Gregory who began the work here twenty-two years ago. We have a membership of 104 at present. The Sunday School is, on an average, about 140, made up of children gathered out of the community—for the most part, children of no Quaker parentage at all and many of whom have no Christian parentage.

The growth of the church has been chiefly visible in a better organization and in the primary department of the church school. Yet, in the last quarterly meeting the reports showed an increase in membership in the church of that equal to all the other meetings of the quarterly meeting combined, of which there are six. This increase was due to an evangelistic effort, not of the accustomed type, but with three things contributing:

1. Mass evangelism in the regular Sunday services.

2. Educational evangelism among the high school group of young people during which time some remarkable cases of conversion occurred. The young people of high school age were gathered into a study group using the stereopticon pictures prepared by Frank W. Dell. This group came together each day for two weeks preceding Easter.

3. Home evangelism, during which the church united in visiting many of the homes it has endeavored to minister unto.

On Easter Sunday, 350 assembled in the church school most of whom remained for worship, during which time all who were ready were received into membership.

It is with some sense of regret that I leave, but, owing to circumstances, it has become necessary.

J. A. WOLLAM.

Carthage, the commercial capital of the ancient world, left not an orator, a poet, a thinker, nor a line of literature. She had no possessions except money, and that soon melted away.—S. PARKES CADMAN.

PENN COLLEGE STARTS CAMPAIGN

First Lap Made, and Commencement to Celebrate, With Address by Former President

The Penn College Commencement season was a most happy and successful one. The Oskaloosa-Mahaska County campaign for $150,000 was brought to a successful culmination in a Victory Banquet on Friday evening, June 8. It preceded the Senior Class play and thus became the first event of Commencement week. The campaign was pushed away beyond the validation point of $150,000, to a total of $175,000 in order to take care of all the expenses of the campaign and leave a reasonable margin for shrinkage.

A by-product of the campaign which generated such enthusiasm and good-will, was an increase in Annuities by $60,000. They are exceptionally fine contracts, completely financing themselves and leaving a substantial balance in the college treasury each year.

PENN COLLEGE ALUMNI CAMPAIGN FOR $200,000 LAUNCHED

The real Penn College Campaign is for a half million dollars so the completion of the local campaign constituted only the first lap in the race. Penn College now has one thousand Alumni and the campaign will center around the $200 note, amortized over a period of twenty years by the payment of $16.05 annually. The plan was heartily endorsed by a rising vote at the Alumni Banquet and our loyal Alumnus, Dr. B. F. Andrews, Class 1891 gave impetus to the movement by volunteering to subscribe for the three deceased members of his class and doubling his own quota. In other words he subscribed $1,000. The graduating class are the real pioneers in the movement and announced a class gift of $6,500 on Commencement Day with the fund growing daily. The campaign is to be completed by Commencement time 1929.

The financial achievement of the past year can be credited to no single individual. It was a community effort in which hundreds did their part. The leaders in the movement were Dr. H. L. McCracken, Acting President; Edgar S. Kindley, Endowment Secretary; I. W. Cook, Business Manager and an Executive Committee from the Mahaska County Chamber of Commerce headed by the irrepressible Art Oppenheimer, without whose assistance the campaign could not have succeeded.

FRIENDS AT FT. WAYNE

If you know of Friends moving to Fort Wayne, Indiana, or who are already residing there, kindly notify R. W. Bond, 2949 Holton Street, Fort Wayne, or Dora Bundy 529 Montgomery Street, giving name and address that they may be made acquainted with Friendly interests in the city.

The Graduating Class at Penn made a happy choice in inviting back for the Commencement occasion, President H. E. McGrew, who had been their College President throughout most of their college course. His splendid address on the subject "Trails, Old and New," was given to a fine audience which packed the beautiful and spacious Spencer Memorial Chapel. It was probably the largest audience which ever attended a Penn College Commencement, aside from the one which listened to Herbert Hoover in 1925.

As President McGrew departed a year ago on a "leave of absence" he was robbed of the courtesy of a formal farewell and his return at Commencement time, after receipt of his resignation furnished an excellent opportunity to supply the omission. The Commencement Dinner and Toast Program were given distinctly in his honor, and many beautiful tributes were given from representatives of various groups, including the Chamber of Commerce, the Student Body, the Faculty, the Board of Trustees, and Iowa Yearly Meeting.

Mr. L. T. Shangle, Class 1883, representing the Board of Trustees read the following resolution:

"Whereas, after nine years of faithful and efficient service in the presidency of Penn College during a most critical period of its existence and when beset with a burden of difficulties that were most appalling, our beloved president and honored leader, Dr. H. E. McGrew, has found it necessary in the interest of his health to seek the restoratives of less exacting labors and a milder climate.....Therefore, be it resolved: That we yield to the necessity that compels us to sever the official relations that he has so long and so honorably sustained with us, with the keenest regret; that we entreat for him in his new field of endeavor, or any other into which, in the course of time, he may come, that rich reward of joy, happiness, and success in his great endowments of head and heart so richly entitle him; that the sorrow of this separation is tempered to us by the steadfast assurance that wherever Duty may hereafter call him, his splendid talents will always be enlisted in any way and to any extent they honorably can in the promotion of the increasing success and widening influence for good of his beloved Alma Mater, our own Penn College."

The response of President McGrew to his many friends and associates was full of deep feeling and sincerity.

The Napoleonic wars shortened the stature of the French race by killing off so many tall soldiers whose height would have been inherited had they lived to have children. So also the World War has killed off the healthiest, strongest, bravest, and most intelligent young men of Europe—medically selected for the slaughter.

IRVING FISHER.

At Oregon Yearly Meeting

Friends Gather from Three States

One or two days before the opening of Oregon Yearly Meeting automobiles were being guided by steady hands from three states to the Quaker center of the great Northwest, Newberg. Along the Old Oregon Trail from Idaho, the Columbia River Highway from Washington and the Pacific Highway from points in western Washington and southern and western Oregon, they speeded past the most wonderful scenery in the world intent on reaching Newberg for the Commencement of Pacific College and Oregon Yearly Meeting which followed.

With a conscious sense of the presence of the Holy Spirit Friends assembled on June 14, at 10:00 a. m., when the opening minute was read. All through the sessions of the Yearly Meeting the presence and guidance of the Lord was felt and the meetings for worship were seasons of precious communion with him.

Tillman and Abbie Hobson of Pasadena, California Y. M., Merle Huff of Muncie, Indiana Y. M., and Inez Bachelor and Nettie Springer, both of Muscatine, Iowa Y. M., were present with minutes. Their services were blessed of the Lord and acceptable to Friends. Arthur B. Chilson, our missionary from Africa, arrived on Friday to bring an inspiring report of the wonders wrought by the Holy Spirit in the hearts and lives of thousands of the natives of that dark continent, and of His special visitation at this time in awakening the consciences of the people and bringing conviction upon them. Other missionaries present were Allison H. Rogers and wife and Carrie Woods all from India, who also brought messages to the edification and blessing of Friends.

Another Friend who, although a member of this Yearly Meeting, was present for the first time, was Aunt Jennie Clinton, an aged Modoc Indian. She formerly lived in Oklahoma, but now resides on the Klamath Reservation in southern Oregon. Her earnest prayers, testimonies and exhortations were a benediction to the meeting.

The Board of Foreign Missions presented a report recommending the support of the Chilson family on furlough for one year and an appropriation for the travel of Jefferson Ford and wife on their return to Africa. This budget amounting to $3950.00 was adopted by the meeting with great unity. The reports of the superintendents of Peace and Social Service also were received with much interest. All the departments of the work of the Yearly Meeting were found to to be in a healthy condition.

Perhaps one of the most encouraging omens for the future is found in the Christian Workers' League, organized at Yearly Meeting a year ago. It now has 38 members, young people who feel a call to definite, full-time Christian service. Several of them are students and they are banded together for mutual help and encouragement and for opening new fields of service, which without some organization would not be entered. They have recently purchased a seven passenger auto for their use, and at a service directed by the League on Sunday afternoon $400.00 were raised for the purchase of a tent for evangelistic services which they plan to hold during the summer, this tent to belong to the Yearly Meeting. Plans were made for their work to be under the supervision of the Evangelistic Board of the Yearly Meeting. These earnest young people have preached 240 sermons during the past year and there have been 15 persons who have professed conversion, renewal or sanctification in meetings conducted by them. Two of their number are at present under appointment as missionaries and four as pastors.

One action taken by this Yearly Meeting is no doubt unique in Quaker history. Herbert C. Hoover is a member of Salem Monthly Meeting, and when it was known that he had been nominated as the candidate of the Republican party for the office of President of the United States, Edgar Sims, pastor of the Salem Monthly Meetng proposed that a telegram conveying our congratulations be sent to him. This was approved without a dissenting vote. In the report of the President of Pacific College reference was made to the influence of that institution in helping to make Herbert Hoover what he is.

All through the sessions of the Yearly Meeting, and especially in the closing meeting, praise and thanksgiving to our Heavenly Father for his presence in and blessings upon this the 36th annual gathering of Oregon Yearly Meeting were frequently expressed and we were made to feel that a great door and effectual is opened unto Friends in this northwest country.

The Press Committee, by C. C. HAWORTH.

ADDITIONAL NOTES GLEANED FROM NEWBERG GRAPHIC

The annual reports of the departments of church work were a main feature of the Yearly Meeting. The heads of these departments were reappointed excepting the Evangelistic and Church Extension and the Foreign Mission boards, the new chairmen being respectively, Edgar P. Sims, of Salem, and Frederick J. Cope, of Portland. Edward Mott, of Portland, was again chosen as Presiding Clerk and Marguerite P. Elliott, of Salem, as Recording Clerk. The statistical report gave the present membership as 3,294.

With the approval of the Yearly Meeting, the Evangelistic Committee plan to secure a superintendent to begin his work one year hence. Memorials were read for Evangeline Martin, for many years active in the work of Pacific College, and Esther B. L. Terrell, a minister. Many expressions of appreciation were made for these and others who had died during the year.

Children's meetings were held during the sessions by Helen Cammack of Salem and Esther Gulley of Newberg. The children gave an interesting exercise during Sunday School, and six Pacific College students gave an interesting play entitled, "The Color Line."

The annual report of Pacific College showed a very successful year with eleven in the graduating class, the largest for twenty years. John H. Rees, Alpheus R. Mills, Clifford N. Terrell, S. Lewis Hanson and Dr. T. W. Hester were re-elected to the College Board for a term of three years.

ACTIVE QUAKER CENTER IN COLORADO SPRINGS

A group in Colorado Springs, Colorado, has been engaged in an adventure in fellowship which will interest Friends in other communities.

During the past fall and winter several Earlham College graduates, others from Penn, Whittier, Westtown and Haverford College and Graduate School met each alternate Friday evening.

The study began with the religious background of Friends in England. Several evenings were spent in getting better acquainted with some of the founders of Quakerism. George Fox, Robert Barclay, John Woolman, Elizabeth Fry, William Penn, Whittier and other Quaker saints each occupied an evening. More recent meetings considered the background of the separations of 1828 and colonial conditions influencing early Friends in America. Three evenings were spent in reading Anna Braithwaite Thomas's Nancy Lloyd and much to challenge Friends today was found in this true story of early Pennsylvania. One session was given to a consideration of the crime wave.

The members are now scattering to all parts of the country for the summer but before the separation two social evenings were enjoyed. Margaret and Mary Nichols entertained at dinner at their home and a week later twenty members of the group assembled at the Quaker Center for dinner and a social time together. Regular bimonthly sessions will be resumed in September.

One material result of the endeavor is the accumulation of a reference library with more than 200 volumes already on the shelves at the Quaker Center. It is the plan to loan these books of Quaker history and biography to western Friends with no charge except postage. Individuals or groups desiring books from this library should write Margaret Nichols, librarian, 2012 North Tejon St., or Herbert J. Mott, Quaker Center, 1437 North Nevada Ave., Colorado Springs, Colorado.

California Yearly Meeting

BY JOSEPH S. FOX

The thirty-fourth annual session of California Yearly Meeting came to a close Sunday evening, June 24, with a very gracious sense that the blessing of God had rested on the gathering. As one prominent Friend expressed it, "We frequently have our spiritual peaks, followed by our spiritual valleys during Yearly Meeting, but this year the tide seems to have maintained a high level throughout.'

Disappointment was expressed over the number of visiting ministers, the nearness of the World's Sunday School Convention being relied upon to bring a large number of visiting Friends. Ministers who were in attendance from other Yearly Meetings and were recognized by the meeting, were H. Clark Bedford and wife from Richmond, Indiana, Homer L. Cox and wife from Cleveland, Ohio, Horace E. Coleman and wife from Japan, and Rayner W. Kelsey and wife from Haverford, Pa. All of these Friends had acceptable service during the sessions. H. Clark Bedford especially endeared himself to the meeting through the conduct of the evening addresses, and by his gentle, kindly and unobtrusive interest in the affairs of the meeting. Rayner W. Kelsey is, of course, no stranger to California, and his many friends enjoyed the renewal of fellowship with him and his wife.

There is an increasingly international note about the deliberations of California Yearly Meeting, never more noticeable than this year. It did not seem to make much difference what the business before the meeting was, there was sure to arise an international note of some kind during the day. We have had a message in Japanese from Horace E. Coleman, and one in Spanish from John Raymond Janeway. Epistles and letters have been exchanged with Japan, China, Germany, Ireland, England, Alaska, Cuba, Honduras and Guatemala while much interest has been manifested in Secretary Kellogg's multi-lateral treaty for the outlawry of war among all the nations. A letter was read in Spanish, and then translated by Margaret Taber, from the President of the Mexican Republic thanking Friends for their kind sympathy extended a year ago upon the death of his wife in this country. International relationships and contact with rulers of nations is no new task for Friends and we are encouraged in seeing Friends faithful in following the trails blazed by George Fox and his co-laborers.

The two great Yearly Meeting sermons, the one at the opening and the one on Yearly Meeting Sunday morning were given most acceptably by Willard O. Trueblood and Frank W. Dell, respectively, the latter to what is believed to have been the largest audience at Yearly Meeting for some time. It is stated by those who know the capacity of the building that about 1500 were present. Willard Trueblood's subject was "Hewers in the Mountains" in which he paid tribute to the rank and file of the membership of Friends and also likened Friends to hewers in the mountains compared to the other large denominations. Frank Dell's topic was "God is a Spirit" in which he claimed that the best way we can understand the moral irresistibility of God, His intuitive intelligence and His infinite emotional expression is through the manifestation of these attributes through His Son Jesus Christ.

The recent action of the Republican National Convention in the choice of Herbert Hoover bubbled out again and again in properly decorous but unmistakable jubilation, often in unexpected places and from unexpected quarters, and there is no mistaking the sentiment of California Quakers on this topic. A friendly letter was sent to him couched in the "plain" language. This was given front page double column notice in the local daily paper here in Whittier.

Frank W. Dell received his first official appointment by the Yearly Meeting as General Superintendent, by unanimous vote. He has been occupying this office and conducting its duties since November last, but under appointment only by the Executive Council to which body the authority was delegated last Yearly Meeting. He has made an excellent beginning and many meetings throughout California have already felt the impress of his helpful and brotherly personality.

Memorials were read for nine departed members, Charles E. Tebbetts declaring that he had never listened to memorials for such a large number of very unusual Friends. They include: Levi Gregory and Benjamin S. Coppock, the two Friends upon whom California has placed the title "emeritus." Levi Gregory was the founder and for twenty-two years the pastor of the Oakland Meeting and upon his retirement a year ago he was called Pastor Emeritus. Benjamin Coppock served the meeting thirteen years as Missionary Superintendent and has occupied the position of Superintendent Emeritus about five years. It is a strange coincidence that the only holders of this unique title in this Yearly Meeting (and possibly among Friends) should both pass away in the same year. The other Friends remembered in memorials were Clara E. Johnson, wife of I. Henry Johnson, Jesse W. Wilmore, Thomas K. Bufkin, Caleb X. Lewis, Elmer Henry Gifford, LeRoy Jones and Susan Elisabeth Allen. A touching and exceedingly important sidelight was I. Henry Johnson's gift of $27,000 to the Board of Benevolences on an annuity basis and the forming of the Clara E. Johnson Memorial Fund. Mr. Johnson stood before the meeting and related an incident that occurred in his young manhood which had effected him greatly. It was the visit of the Boards to his home on furlough from missionary work on the Ganges River in India. As he listened to their story he was filled with a desire to become a missionary. However, he was unable to secure the necessary education, so he and his wife devoted their whole lives, 50 long years together, to the promotion and assistance of the missionary interests, and he felt it a great joy to be able to leave this sum, which at the close of the annuity period is to be divided two-thirds to the Missionary Board and one-third to the Evangelistic Board. He is experiencing such comfort through the cessation of financial worries since he had taken this step that he urged other Friends to follow his example and turn their money over on an annuity basis to the Board of Benevolences.

The very efficient clerks of the Yearly Meeting were all reappointed, the only change being the appointment of George Taylor to succeed the late Levi Gregory as Clerk of the Ministry and Oversight body.

Following the reading of the statistical report Charles E. Tebbetts made such a helpful analysis of the statistics of California for the past nine years that he has been asked to put it in print.

Strange to say the strongest peace note struck during the session was not sounded by a Quaker at all, it was the address of Dr. Cheverton, head of the department of Religious Education of California Christian College, who made a splendid plea for the proper education of the Children along this line, for he claimed it was useless to make laws urging adults to peace pursuits when we continue to teach our children to glorify war and force, even in the Sunday School lessons, as well as in the histories in our day schools. The peace session of the Yearly Meeting struck a novel note when they used Japanese dolls and Mexican school bags as their main peace arguments. A great reception was given to these friendship dolls and full details were given of the effect of their exchange with the Japanese people. It is hoped also that the goodwill school bags being prepared for Mexican children will do much to improve relations with our neighbor to the south. Dr. Louis T. Jones, in a witty speech on international relations declared that we used to talk about "dollar Diplomacy," but that we have now erased the last two letters, and call it "Doll Diplomacy," and that whereas we used to talk of annexing Mexico, we have quit that kind of talk and speak of "bagging" it instead.

Letters were received from two Hicksite Quaker Yearly Meetings, and the same custom was followed as last year, not the sending of a regular epistle, but the return of a letter signed in an unofficial way by the chairman of the epistle committee instead of by the clerk. The incident gave

(Continued on page 478)

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

SAILS THAT SING

By EDITH LOMBARD SQUIRES
Harold Vinal, Ltd., New York. $1.50.

This attractive book of poems is as alluring as its breeze-swept title suggests. Indeed the name so fitly chosen by Edith Lombard Squires for this her first volume of verse is eloquent of her gift of poetic imagination and her interpretation, which is as artistic as it is discerning. There is a charming lilt, a buoyancy in her verses, which, combined with a certain freedom and originality of conception, enhances the reality of her work.

How she loves God's out-of-doors! Not only the grandeur of its great open spaces but also the intimate relationships of its back-yard expression. Could anything be more exquisite than the following "Garden Lullaby" which she sings to her own little garden in which she takes such delight?

"A crescent moon lights, candle-wise, to bed
The drowsy little garden, perfumed sweet
With flower-decked gown, with nodding, vine-wreathed head,
And starry blooms that hide small earth-stained feet.
The soft, close coverlet of darkness falls,
And every sound is hushed; the garden sleeps
Within its bed of high, protecting walls,
While Mother Night her quiet vigil keeps.

"Now is this little garden hers to hold,
And tenderly to watch with starry eyes;
To cradle close, and while her dews enfold,
Croon drowsy, dream-beguiling lullabies.
'Now all thy flowers are gathered to my breast,
So sleep, my little garden, sleep and rest.'"

Mrs. Squires loves nature and its beauties, not only for the immediate joy they bring her but for their various messages which she is quick to catch. She has a deft and gentle touch in spiritualizing what she sees and hears. For example note how she turns from her garden to "The Wise Gardener," in the following lines:

"A little child, I watched the gardener shear
And prune each shrub and tree;
To childhood's eyes, they looked so strange, so queer,
No longer glad and free.

"So now I watch the Heavenly Gardener's hand
Prune close, nor leave one whole;
With clearer sight at last I understand
The blossoming of a soul."

We would not leave the impression that her work has to do wholly with nature and its interpretation. There is a wide sweep to her fancy, as this volume demonstrates. Now and then she enters the realms of the prophet, pulling aside the veil of complacency and sounding the note of human justice. Illustrative is her poem, "Massachusetts 1667-1927," in which, after giving a vivid picture of witchcraft days, she abruptly concludes with:

"Ah, that was three centuries past, you say—
But is justice done in the world today?"

Why multiply words at a time when the attention of the world was centered upon the judicial processes and the frenzied hue and cry in the Old Bay State?

We find much joy in this garland of poesy and hope and believe that other garlands will follow. Furthermore we take additional pleasure in the fact that Edith Lombard Squires, a Richmond woman, is one of our own contributors, a few of the verses appearing in "Sails That Sing" having first appeared in THE AMERICAN FRIEND. We like to think that perhaps we lent a gentle breeze to her brave sails now and then.

THE BIBLE UNLOCKED

By HENRY MARTIN BATTENHOUSE
The Century Co., 554 pp., $3.50.

A study of the history, literature and religious teachings of the Bible is here presented, that covers the ground in a lucid and a comprehensive manner. It adapts itself for class work—for teachers, students, directors of religious education, community leaders, all readers and lovers of the Bible. The writer has sought, without being technical, or sacrificing inspirational values, to apply to the task he has undertaken the major results of present-day scholarship in the three specialized fields of research known as historical criticism, literary interpretation, and biblical theology. More concretely his aim has been, "to furnish the reader with a constructive, historical background for biblical study; to offer encouragement and guidance toward an attempted analysis and appreciation of the greatest of its writings; to awaken a desire and lay a foundation for acquaintance with the origin and development, the spiritual character, and the permanent value of the religious teachings which have made the Bible the world's best known and best loved book."

Written in a distinctly literary style, the book combines with its scientific treatment of historical facts, and its thorough analysis of the contents of the Bible, the imaginative factor characteristic of a work of creative literature. The writer aims to educate, to interest, and to inspire, and one is readily impressed by the frankly religious spirit, the apt and scholarly criticism, the wholesome, vigorous idealism abounding throughout. The wide range of thought, the survey of unfolding truth, the illuminating foot notes of historical interpretation, together make a very helpful study for all who appreciate the background, origin and content of the Bible.

The work is divided into six parts. The first deals in a general way with the history of the books and their literary growth as history, prophecy, poetry and religious philosophy, the transmission of the biblical text and the ancient world in Bible times. The themes of the other parts are, the Building of the Hebrew Nation, the Age of Prophecy, the Establishment of Judaism, the Life of Christ, and the Apostolic Age. Each is treated with a measure of uniformity and in reading it one is able to correlate the facts of the period helpfully and appreciate anew the contribution it makes to religious thought and life. "The character of Abraham," he says, "is impressively revealed in the decision which prompted him to follow the leadership of the divine spirit and later destined him to become the founder of a new world religion. His capacity to respond was itself the proof of his supreme greatness." At the center of David's character was "his magnanimity; he revealed a rare capacity for friendship and knew how to forgive even an enemy. He was, to the extent of his knowledge and outlook upon life, consistently sincere and singularly free from arrogance and conceit. His weakness lay in his lack of self-discipline."

The Age of Prophecy section gives a rapid sketch of the kingdom of Israel and of Judah and the parts played by the prophets of the time. The Assyrian, Babylonian, Persian, Greek and Roman periods are outlined in succession, and the general effect the exile had upon the people as a nation. The Life of Christ is succinctly retold with its Galilean, Border and Judean ministries leading up to the passion and resurrection. "The faith of the primitive church was the outcome of an unclouded vision and a deliberate realization of the living and life-giving presence of Christ. It assumed the character of a prophetic assurance that the kingdom of Jesus was realizable upon earth; that truth and life and love as represented in him, were no mere Utopian dream but eternal realities rooted in the spiritual nature of man and inherent in the order of the world." The teachings of Jesus about God and life, social problems and institutions, and the kingdom of God which is a kingdom of peace that comes by the law of progress, are classified and conclude with the thought that "the future destiny of the world is in the hands of the disciples of the Prince of Peace."

A rapid survey of the Apostolic Age with the origin and growth of the early church and its efforts in evangelism, despite persecution, centers in the main upon one character, the apostle to the gentiles whose personality dominates the age. Four factors—race, geographical and social environment,

NINETEENTH ANNUAL

YOUNG FRIENDS GENERAL CONFERENCE

An opportunity to become acquainted with young Friends from all the Yearly Meetings in America and representatives from a number of Foreign Meetings. A conference for fellowship, play, and worship, after which it is hoped that those who attend will return to their home meetings more thoroughly awake to the responsibilities facing youth today, and inspired to greater service because of the ten days of fellowship together. Twenty-four leaders, many of whom are nationally known, will be present to lecture, lead discussions, and for personal conferences.

Earlham College Campus - - - - - Richmond, Indiana

JULY 27 - - - AUGUST 5

[Further information, programs, etc., may be secured by writing to Byron Haworth, 101 South 8th Street, Richmond, Indiana.]

early education, and a revolutionary religious experience—contributed to make Paul a prepared man. "The legalistic Pharisee became the Christian saint." The four periods of his missionary activity; his literary work, particularly during imprisonment; his fatherly care of the churches and of fellow workers; his courage and abiding confidence in God, his radiant cheer and evangelistic fervor, gather up, as in a nutshell, the major part of the New Testament. The end of his career, he concludes, "proves to be only the beginning of the great apostle's place in history. Henceforth with Jesus, whom, by the consecration of his great talent, he has exalted beyond the power of any other living disciple, he belongs to the ages."

The late apostolic church, following the death of Paul which marked a turning point in apostolic history, is carefully considered in the closing chapter. The results of recent research are applied to the pastoral epistles and an interpretation offered of their message and value. "The supreme gift of the Apostolic Age to subsequent history" he finds, "was not an ecclesiastical system, or a body of religious doctrine, but a dynamic and living faith, strong and resourceful enough to redeem and remake the world." The age was throughout one of beginnings, an age of Christian pioneers, of spiritual adventure, of testing for the gospel in the laboratory of the Roman world. It gave gifted and heroic men, produced the New Testament, and to it "we are indebted for the actual origin of Christian doctrine."

An appendix sets forth the life of Jesus according to the fourth gospel. The ministry of Jesus is outlined under six periods with emphasis on the crises centering in the annual passovers, each significant for its added revelation of the person and mission of Jesus as the Christ. As the Son of God, he himself was the bread from heaven, and to partake of him signified the assurance of an abundant and eternal life.

The book will richly repay the reader, who would know the Bible better, for a painstaking perusal of its pages. While each section is quite complete in itself, an attempt to connect them in one whole will help to give a more thorough understanding of and a deeper affection for the Word of God. "The impulse to religion is not mere surrender, but self-realization. Through it man rises to sublimity, to divine sonship, to moral grandeur, to a super-mundane perspective, and to the joy of a perfect peace." The Bible becomes a marvelous book. "It stands as unimpeachable testimony of a momentous miracle, the miracle of the providential manifestation of God in an epoch of human history."

The real miracle, which only escapes our notice because it is so familiar, is the irresistible vitality of the ethical teaching of the Gospel.—F. C. BURKITT.

CHRISTIAN WORSHIP AND ITS FUTURE

BY G. A. JOHNSTONE ROSS

Abingdon Press, Price $1.00.

The author's apology for treating the subject of worship before a group of students, as he has done in these lectures, "is the surging up, over a wide area, of a desire to reconsider the question of public worship." He feels that public worship is all too often "loosely hung, desultory, inchoate, lacking in dramatic construction, in climax and denouement." However he thinks there is hope for the beautifying of worship because of the general disgust with its faults and the yearning for beauty and the desire for orderliness, dignity, and impressiveness in much of institutional life. It is interesting to read: "The old objection to forms and the old devotion to forms are both breaking down. People are beginning to feel the truth of the Quaker dictum, 'Pure worship under the Gospel stands neither in forms nor in the formal disuse of forms'." He pleads for "a more dignified and orderly service of public worship, but especially for a strong impression of truthfulness and sincerity."

"Worship, then, in the individual, is not prayerful monologue but real and reciprocal dialogue." As we worship there is double silence, in me there is that which is inarticulate and there is in God that which utterance cannot reach. Out of worship

there should come "the rediscovery and acceptance of forgiveness; the breaking down of the soul in penitence, the acquiescence in God's judgment against sin:—the acceptance of God's patient wisdom and the reentrance upon a life of grateful moral endeavor."

Much of the book is in direct accord with positions held by Friends, but the plea for greater beauty in worship, a more inclusive concept of the meaning of worship, and the idea that the contemplation of external objects intensifies and encourages particular attitudes, may not be so readily accepted though perhaps they should be, for perhaps as Quakers we come under the censure of these words: "Protestants have been surreptitious in their theft of emotional stimulus and have failed to amend their own ways in directions which would make theft unnecessary."

FRIENDSVILLE ACTIVITIES

At the close of last year, Friendsville Monthly Meeting called H. Elmer Pemberton of Wilmington, Ohio, to conduct a series of meetings. These meetings were different from others in that they were quite forceful in the presentation. While the speaker always held the Christ in the foreground with a challenge for youth and adults alike.

The first of March Elmer Pemberton was called as minister of the Meeting and is finding a great field of service in the community. He has contributed not only to the Meeting and Academy but also to the religious interests of the community through federation with the other churches. A Vacation Bible School has just closed with a good and helpful spirit manifest.

The Meeting is liberating Elmer Pemberton at this time to visit some of the Yearly Meetings in the interest of Friendsville Academy, for it is evident that the opportunity for service through the Academy may easily be increased at this time by the cooperation of all who are interested in this field of need and its great outcome. If the type of leadership, which the church so greatly needs, is to come from this section, it will be because the friends of this meeting and school are liberal in sympathy, prayer and giving.

UNMEASURED LOVE

BY MARIA W. PEELE

My Savior, I love Thee, "I know Thou art mine";
I delight in Thy Word, with its impress divine.
It tells of a love Thou alone canst bestow;
It speaks of a peace, Faith only can know.

Unmerited grace from Thy storehouse so free
Descends on a life that is hidden in Thee;
Through long ages to come, Thy kindness shall prove
That unmerited grace is unmeasured love.

In renewing her subscription, Maria W. Peele enclosed the above verses and added a foot-note: "I am eighty-five and a half years of age, but am not without the blessings of the Word." She spends part of her time with a daughter at Little Falls, N. J.

Boonton, N. J.

ALICE NICHOLSON WHITE

Alice Nicholson White, wife of Walter White of High Point, North Carolina, after a tedious illness of two years has gone to the better land. She was widely known throughout North Carolina Yearly Meeting and was deeply interested in the work of Friends, especially along the lines of Peace and Evangelism. Her early life (with the exception of the time spent at Friends School, Providence, R. I. where she graduated with honors in 1879), was spent at Belvidere, N. C. For the past twenty years the family have been living in Deep River Quarterly Meeting, most of the time at High Point.

She was a faithful mother to her large family and also actively interested in the work of the Church and particularly faithful to the work of the W. C. T. U.

She was loyal in her affections, conscientious in her daily life, accurately informed in the Bible and the Discipline of Friends, and faithful to the call of duty. For many years she served as an elder both at Piney Woods, Deep River and High Point. She was also long a member of the Yearly Meeting Evangelistic and Church Extension Board, and was often used by the Yearly Meeting in other ways. She was a favorite niece of Timothy Nicholson who was once heard refer to her as a "choice spirit." Her influence will long live in many ways.

FOR SALE

Nine room modern home with garage, one block East of College Avenue Friends Church. Close to Penn College, Grade and High School. Roy C. Rich, Real Estate and Insurance.

CALIFORNIA YEARLY MEETING

(Continued from page 475)

opportunity for kindly verbal pyrotechnics, which, however, were at all times consistently Friendly, although firmly insistent upon doctrinal points.

David E. Henley and Frank W. Dell gave interesting and helpful personal reports of the sessions of the Five Years Meeting and drew attention to certain minutes in their proceedings which applied particularly to California.

The great forward movement this year in the direction of Fresno, a large city in the northern part of the State, where a Friends meeting has been imperatively needed for some time. Lots have been purchased, a building is in process of construction, the Yearly Meeting tent has been in use as an auditorium for some time and Paul Younger, from Kansas arrived like a veritable Kansas cyclone with an abundance of pep and power and considerable dramatics just a few minutes before he was scheduled to make the main address to the Men's Extension Movement. He drove through from Kansas in record time, located his family in Fresno, preached twice on Sunday, and drove from there in one day to Yearly Meeting, just as folk were beginning to be anxious at his non-appearance. He has been received very warmly by the Yearly Meeting who have been pleased at his youth, his ability, his pep and his modesty, and his arrival has noticeably increased interest in this undertaking.

A very pleasing part of the evening sessions has been the very delightful singing and song leading of Joseph Reece, who besides being the possessor of a beautifully rich, well-trained voice, is also a young pastor in the Yearly Meeting, serving this year at El Modena.

There has been a large and very steady attendance at Yearly Meeting throughout and the general concensus of opinion has been that this has been a very successful, harmonious and forward-looking session.

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Let us mail to your summer address some of the new books you have been planning to read. We prepay postage and make no extra charge for this service.

FRIENDS BOOK AND SUPPLY HOUSE

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QUAKERDOM · AT · LARGE

When attending the Grassy Run Meeting Centennial observance over in Ohio, on June 4, we found in Mrs. Arthur W. Hammond, wife of the pastor at the neighboring meeting of Sabina, an interested and enthusiastic follower of the political fortunes of Herbert Hoover. Her father, an Iowa farmer, is Hoover's own uncle.

Fred E. Carter, pastor of the Friends Meeting at Winchester, Indiana, was sent by the Winchester club as its representative to the Kiwanis International which met recently at Seattle, Washington. It gave him the opportunity of renewing his Friendly associations in Puget Sound Quarterly Meeting and of preaching in both the Seattle and Everett Meetings.

This wall motto is a gift of the Central Book Store in Oskaloosa, Iowa, to President McCracken for his office in Penn College and is most appropriate coming as it does after the successful completion of the Mahaska County campaign and at the beginning of the Alumni drive.

TOMORROW'S GOAL

We strive until the goal is gained,
Then look for one still unattained;
Our records point the course we take
To greater records we can make—
For hope springs not from what we've done
But from the work we've just begun.

"Good for the Quakers," is the caption of an editorial which appeared June 22 in the Greensboro, North Carolina, *Daily News*. The editorial writer seemed quite impressed by the fact that Washington, D. C., Friends had kept their heads, and seats, when their distinguished fellow-member appeared among them at the meeting for worship on the Sabbath morning following his nomination to the Presidency. "If there is any one place where democracy should be supreme," he says, "it is in the house of God, where the souls of all who assemble are presumed to be equally precious in his sight, regardless of earthly station." So he calls for a few cheers for the Quakers who "have made a brave start and we're hoping they will be able to hold it." We believe the hope to be well founded.

The Pacific College Commencement address was given by Dr. Harold L. Bowman in Wood-Mar Hall, June 13, his topic being "Troglodites of Today." Senior class honors were divided between Lolita Hinshaw and Mildred Choate, and the Junior class scholarship was given to Rosa Aebischer. On the day preceding the Academy and Commercial Department Commencement was addressed by Robert H. Dann, of the class of 1917 and now Associate Professor of Sociology at Oregon Agricultural College. His subject was "Perpetual Freshmen." "In life," he stated, "we all are freshmen and will be throughout life until we have become the individual in the community with the broadest experience. This should cause us to look upon life with greater anticipation. The happiest man is he who thinks the pleasantest thoughts." The invocation was given by Gervas A. Carey, pastor of Newberg Friends Church.

About two hundred and fifty young Friends gathered in the Small Meeting-house at Euston Road, London, on the afternoon of Yearly Meeting Sunday, with Douglas J. Manning presiding. From Ireland, Australia and America there were three visitors each of whom brought a brief message from the homeland and the groups represented. Plans for the International Peace Conference at Brussels were discussed. R. Duncan Fairn presented a concern that an All Young Friends Conference should be held next year. It was felt that the time had come to repeat such a gathering as that held at Jordans in 1920, to come together to "look over the sides of our intellectual cradles" and get a greater sense of the Movement as a whole. Emphasis was made that the conference should be primarily national, but that Young Friends from other countries would be welcomed. The Young Friends Executive Committee, with power to co-opt, was entrusted with the task of organizing the conference and seeing it through.

Roger H. Soltau, in the leading article in *The Friend* (London), for June 15, reviews the recent book by Henry Noel Brailsford, "Olives of Endless Age," being a view of this distracted world and the possibility of international unity. He appreciates the author's analysis of the futility of economic and political sovereignty in the world of today, and of the danger of nationalism, as dangerous now, if not more so, as before the war. This being so, it becomes evident, he holds, that Peace propaganda may have to alter its tactics. "At the cost of misunderstanding, we must divorce the idea of patriotism from its present connotations of national independence, sovereignty, power, self-determination. A nation can nowadays no more be sovereign or independent than an individual or a trade union, either economically or politically, and the ultimate success of our Peace propaganda must depend on our courage in recognizing and proclaiming this fact, with all its psychological and spiritual, as well as political, implications."

Elizabeth Marsh, Secretary of Young Friends Board of Activities of the Five Years Meeting, left last week for Europe to attend the Peace Conference in Erde, Holland, August 17 to 26. The Young Friends in England have planned an International Peace Conference for the preceding week at Brussels, Belgium, to which American Friends are entitled to send ten delegates of the fifty to be present. The group will also visit the Quaker centers in Norway, Germany, England, and possibly Austria and France. Richenda Payne and Bertha Bracey, secretaries in England and Germany, are making the traveling arrangements. Those who sailed from New York on June 30, on the Sierre Cordoba, North German Lloyd Line, are: Ethel Linton, Ruth Outland, Corwin and Helen Parisho and Elizabeth Marsh from the Five Years Meeting; Ethel Balderston, Mary Sullivan and Gayton Postlethwaite from the Young Friends' Movement; Marjorie Hedley, Grace Rhoads and Amy Sharpless from Philadelphia Young Friends.

In the midst of all the color and pageantry attending the Commencement activities of Occidental College, Roy H. Wollam, pastor of the Trinity Presbyterian Church, at Tucson, Arizona, was paid a signal honor, according to the Tucson *Citizen*, when the

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LOW PREMIUMS LOW NET COST

degree of Doctor of Divinity was conferred upon him by Dr. Rensen B. Bird, the president of the college, on the night of June 11. He was chosen not only to be the recipient of this high honor but also selected by those in authority to deliver the baccalaureate sermon of Occidental College, and addressed the seniors in the open air stadium at Eagle Rock, a suburb of Los Angeles, upon the subject, "Three Levels of Adventure." Roy Wollam is the third son of Emma W. Hartley of Fountain City, Indiana, and was formerly pastor at Spiceland, and one of the assistant clerks of Indiana Yearly Meeting. He is a graduate of McCormick Theological Seminary at Chicago and went to Tucson for better climatic conditions for his family, assuming the duties of pastor at Trinity Church in December, 1922.

NEWS OF OUR MEETINGS

The new Sunday-school rooms of the First Friends Church at Emporia, Kansas, have been completed and dedicatorial services were held Sunday morning and evening, with Frank Davies, of Wichita, Christian Endeavor Field Secretary of Kansas Yearly Meeting, as the principal speaker. The Thursday evening preceding, 150 members and friends of the church gathered in the basement for a supper and program. Visiting speakers were M. F. Swafford, Yearly Meeting Superintendent, Frank Clark of Wichita, and J. C. Brogan of Emporia. Subscriptions were received for the building fund covering the entire cost of the school rooms and an offering of $350 for Friends University. The chairman of the building committee, T. E. Maddern, presided.

Errol T. Elliott, for two years associate pastor of University Friends Church, Wichita, Kansas, leaves early in July to become pastor of the Friends Church at Boulder, Colorado. This will also afford him the opportunity for study in the University of Colorado and in a theological seminary of Denver. During July and August there will be union services by the churches of West Wichita and beginning September first John Russell will become assistant at University Friends and Dr. J. H. Langenwalter will have charge of the evening services for several months.

Union meetings on Sunday evenings during July and August will be held in Kokomo, Indiana, in the central part of the city, in order to better serve the community, in which the pastors share the responsibility of giving gospel messages, the meetings to be held in six of the churches, the Union Street Friends having been assigned August 5 and September 2. The pastor, E. Howard Brown, is president of the Central Church group. The annual sacred concert was given on the evening of June 24 at the Friends Church featuring the Young Ladies chorus and a male quartet, solos, duets and trios of both men and women's voices.

STUDY BOOKS FOR 1928-29
Woman's Missionary Union

Foreign Theme—AFRICA

Friends of Africa—by Jean Kenyon Mackenzie ..... .75 & .50
The New Africa—by Fraser ...$1.00 & .60
Livingstone, the Pathfinder—by Basil Matthews ..... 1.00 & .75
Black Treasure—by Basil Matthews ..... .75 & .50
Camp Fires on the Congo—by Springer ..... .75 & .50

Home Mission Theme—WHAT NEXT?

What Next in Home Missions?—by Wm. R. Shriver .....$1.00 & .60
A Course for Leaders—by Mary Jenness ..... 1.00 & .60
Windows into Alaska ..... .75
Programs for Auxiliaries .....(each) .05
Suggestions for Leaders for each Study Book .....(each) .15

AGNES L. DAY, Westfield, Indiana
Secy. Literature—W. M. U.

BIRTHS

WEAVER—To Willard W. and Emily Haworth Weaver, Montezuma, Indiana, June 15, 1928, a daughter, Clara Marie.

WINNER—To G. Hubert and Julia Hull Winner, Gasport, New York, May 27, 1928, a daughter, Jane Kathleen.

MARRIAGES

PEACOCK-HUNT—In the Friends Meetinghouse, Moorestown, N. J., June 15, 1928, Esther G. Hunt and L. Lawrence Peacock, of Richmond, Indiana. Both are teachers in Friends School, Baltimore, Md.

DEATHS

LACY—At her home in Wilmington, Ohio, May 26, 1928, Mary D. Lacy, daughter of Samuel H. and Ruth Smith Hadley, aged 68 years. Born near Beech Grove, Clinton County, she was a birthright member of the Friends Church. Her husband, L. W. Lacy and their daughter, Helen, both preceded her in death. She is survived by a brother, Orlando Hadley of Wilmington, and two sisters, Mrs. Alice Hadley Taggart, of Jeffersonville, Ohio, and Dr. Anna Hadley, of Brooklyn, New York. Funeral services, in charge of O. Herschel Folger, were held at the home.

NOTICE

Owing to the death of Edmund Stanley, Clerk of Kansas Yearly Meeting, Vida R. Pribbenow, the Recording Clerk has been designated to receive all communications in connection with the Yearly Meeting. Her address is Rose Hill, Kansas.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Canada: Newmarket, Ontario; August 2; Arthur G. Dorland, University of Western Ontario, London, Ont.

North Carolina: Guilford College, N. C.; August 7; L. L. Hobbs, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 13; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 20; Albert L. Copeland, Paoli, Ind.

Indiana: Richmond, Indiana; August 27; Percy M. Thomas, Fairmount, Ind.

Ohio: Damascus, Ohio; August 20; Ralph S. Coppock, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; August 27; Stephen M. Hadley, Oskaloosa, Iowa.

Baltimore: Sedley, Virginia; September 26; John R. Cary, 205 Morris Building, Baltimore, Md.

Kansas: Wichita, Kansas; October 13; Bertha S. Sumpter, Argonia, Kansas, Assistant Clerk.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship,11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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